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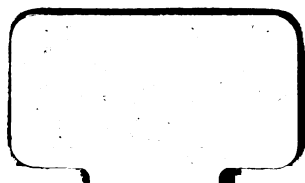
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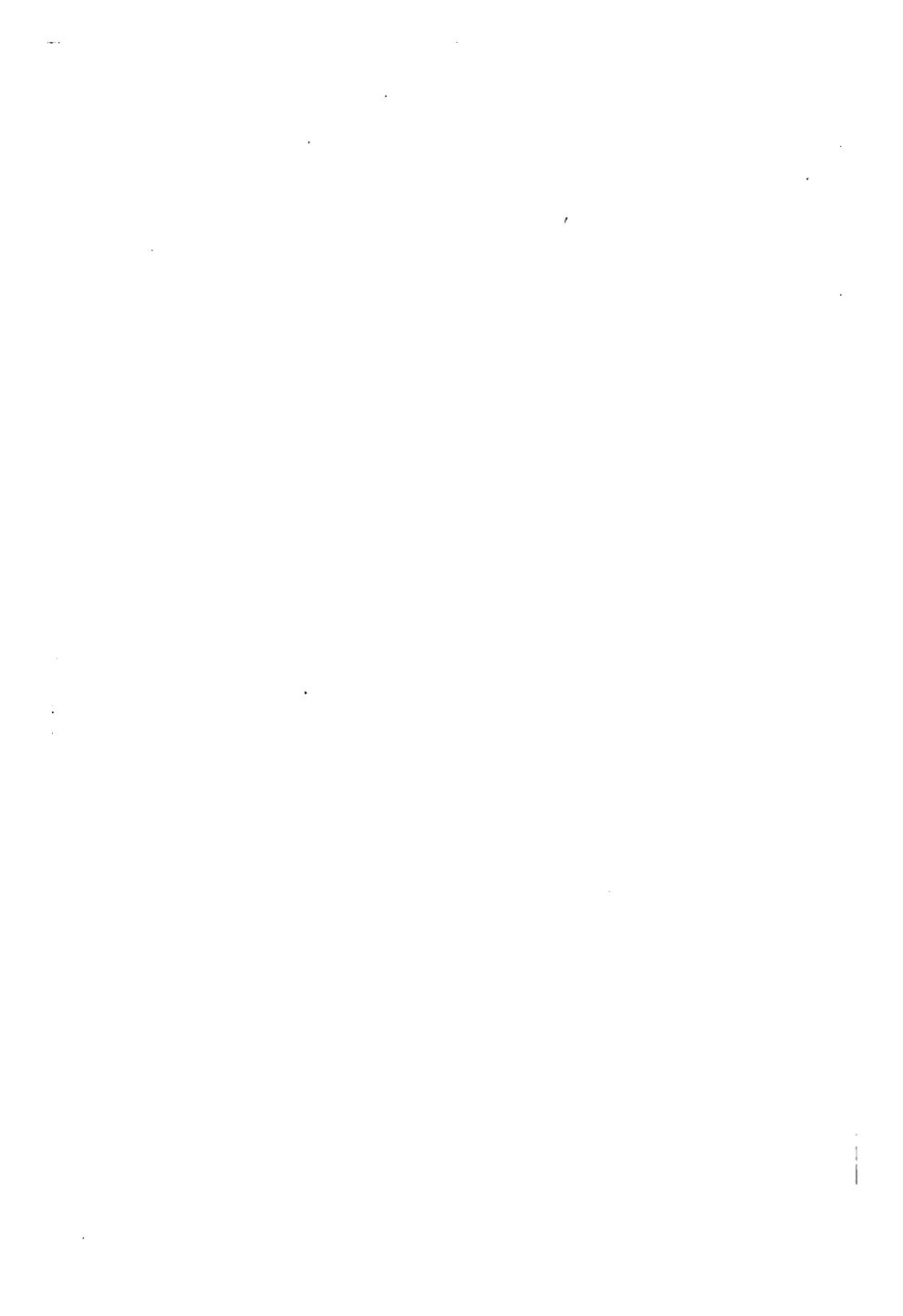
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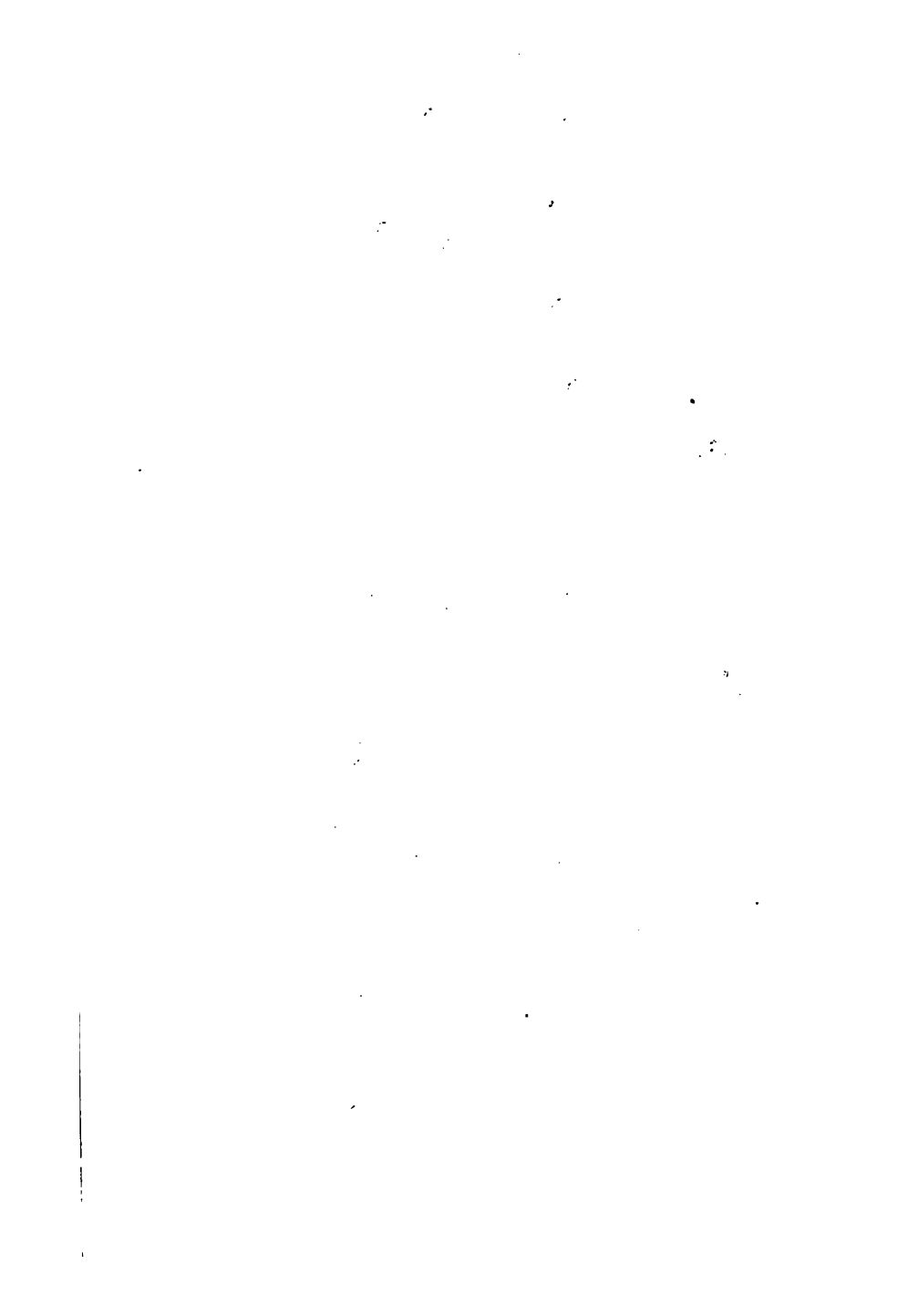
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**"THE FAITH
ONCE DELIVERED TO THE SAINTS;"**

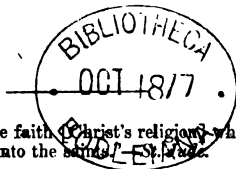
OR,

**DOCTRINAL, EXPERIMENTAL AND PRACTICAL
GODLINESS,
VINDICATED AND ENFORCED.**

AND THE

ERRORS OF THE TIMES EXPOSED,

BY THE LATE JOHN FOX.



**"Earnestly contend for the faith [Christ's religion] which was once
delivered unto the saints [St. Paul]."**

London :

ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

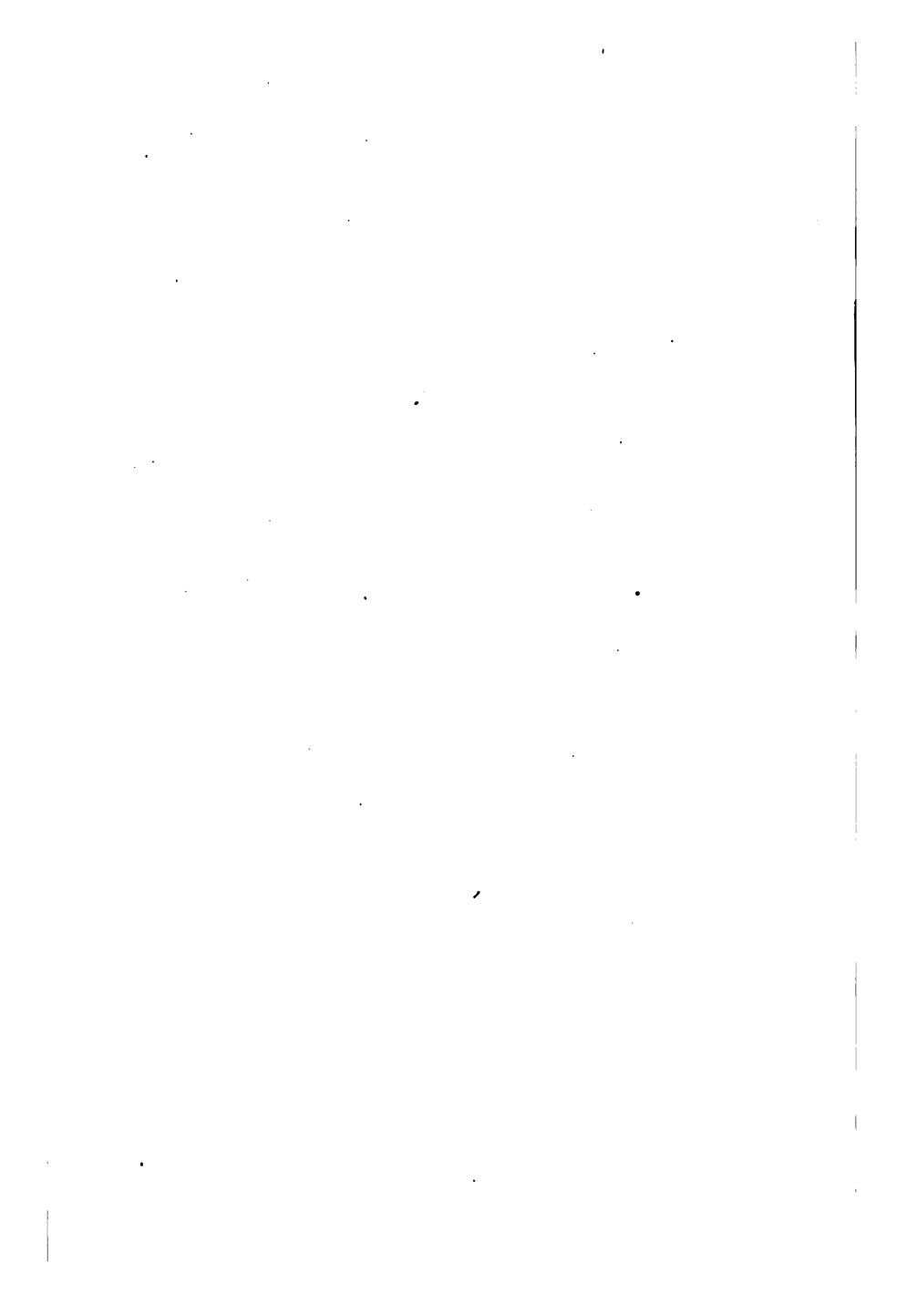
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LONDON :

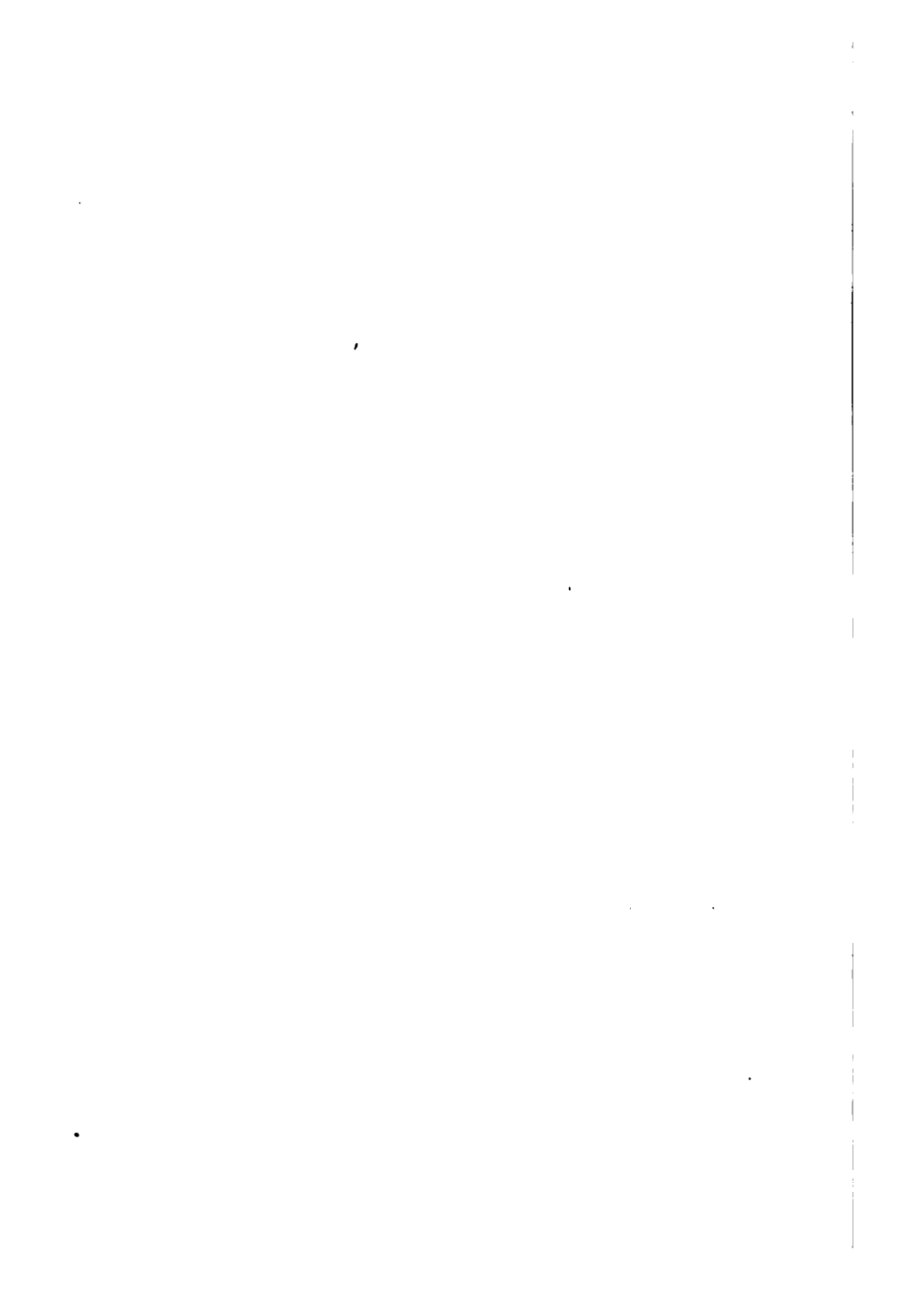
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TO
THE PEOPLE, AND TO THE MINISTRY OR SERVANTS
OF
THE VARIOUS SECTARIANISMS OF THE PRESENT DAY,
THIS WORK AND LABOUR OF LOVE
IS
CORDIALLY DEDICATED,
BY
THE AUTHOR.



INTRODUCTION.

HE object of this unpretending little Treatise is to exhibit what the Author believes to have been the true creed of the Christians of old, in contrast with the false and degenerate teachings of the various creeds formed by Satan and men,—that the reader may judge for himself which is right and which is wrong, and by God's blessing become truly saved with the salvation of the Gospel; and also to show those who follow Christ fully, that they may not only *retain* salvation, but *grow* up into Christ their living Head in all things, even unto Christian *perfection*; and that the true church of Christ may be fully established in its original creed, “in the top of the mountains,” and “above the hills,” and people flow unto it in the last days, before the end of time cometh, as recorded in and gathered from the Scriptures.



“THE FAITH ONCE DELIVERED TO THE SAINTS.”



WITHOUT any formal introduction to our subject, we would at once say that the religion of Jesus Christ is of a three-fold character, viz., theoretical, experimental, and practical.

To the two latter, we shall have more particularly to refer, in the establishment of the one and only true creed of Jesus Christ, as taught by him and his apostles, (to guide all mankind into the way of truth and eternal glory,) and brought into immediate contrast with the errors, superstitions, and schisms of the creeds formed by Satan and men.

In the second place, we shall glance at the future state and action of the true Church of Christ, such as at the battle of that great day of God Almighty, as mentioned in Rev. xvi. 4, which is fast

approaching on every hand, and which will be between truth and error in states and churches ;* and will be fought, we are told, in a place called in the Hebrew tongue, Armageddon, which probably means in the senate houses, ecclesiastical courts, synods, and conferences of the nations of the earth. This, it is said, will come upon us as a thief,—no doubt suddenly and generally unexpected ; but “ Blessed is he that watcheth and keepeth his garments, [evidently his garments of salvation,] lest he [in this great conflict in which he will be called upon to take a part] walk naked [that is, gets stripped of his garments of salvation,] and they [whom he is contending with] see his shame.”

It is recorded in the 13th verse, that the three unclean spirits [which John saw then far in the future from his time] like frogs came out of the mouth of the dragon, [meaning out of the devil or Satan,] “and out of the mouth of the beast, [which, according to Scripture, means out of the mouth of the secular governments of the earth,] and out of the mouth of the false prophet” [false teachers, who teach their sectarianisms for the truth, but which are contrary to the truth of God.]

* Both have, in their exclusive and self-elevated powers in their various organizations, made one-sided, unscriptural laws, by which to govern what they call the masses of the common people, under which they have long groaned, not being able to bear them.

It further says, "they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." The fulfilment of this, we think, partially took place some years ago, at the pouring out of the sixth vial of the wrath of God, and which is now coming to its consummation. In the midst of the battle of that great day, it is further recorded that the seventh angel will pour out his vial of the wrath of God into the air; and there will come "a great voice out of the temple of heaven, from the throne, saying, It is done." The whole of the seven vials are all poured out. There will be "voices [doubtless terrible uproars amongst the contending parties in this great conflict,] and thunders, and lightnings;" [most terrible commotions, both civil and religious, a convulsion, or revolution amongst all states and churches;] and there will be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

Whether this will be a literal or a figurative earthquake, we are not prepared to say; but we think it means a figurative one, representing the great changes which will then take place in states and churches, such as have never taken place before.

"The great city will be divided in three parts." Probably this final controversy will be arbitrated

to its conclusion in London, as she is the great city—the metropolis of the world; “and the cities of the nations will fall” from their unjust, arbitrary, despotic, ruling power over the people, whom (thinking themselves heads, and lords, and masters) they seek to govern.

Babylon is represented in this part of Scripture as the great city which reigneth over the kings of the earth, and is termed “the great whore that sitteth upon many waters,” with whom the kings of “the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication,—who sitteth upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration; and this great Babylon came [will come] in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”

She is doomed to fall in this great conflict, to rise no more for ever, as recorded in the 18th chapter; "and every island will flee away, and the mountains will not be found,"—this, probably, means that every obstruction which Satan and men's creeds have set up, and which have hindered the progress of Divine truth,—will disappear, and there will "fall upon men a great hail out of heaven, every stone about the weight of a talent; and men will blaspheme God because of the plague of the hail; for the plague thereof is exceeding great."

This also may be figurative, and no doubt means that these great convulsions and revolutions in the things connected with the states and churches of the earth, will cause many to blaspheme God on account of the loss of their craft or calling; for it is a notorious fact that many who are engaged in both states and churches *are living upon the very evils which now exist in both*, and who, when those evils are removed, not having that support from them, will have to turn out penniless to seek shelter wherever they can!

After this, we shall have to glance at the new era or epoch of Christ's religion, as the result of a great and mighty revival of the true salvation of the Gospel through the length and breadth of the church of Christ, as recorded in the 19th chapter: "After these things, I heard a great voice of much

people in heaven, saying, Alleluia ; salvation, and glory, and honour, and power, unto the Lord our God : for true and righteous are his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia ; and her smoke rose up for ever and ever ; and the four-and-twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia ; and a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him ; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints."

Under this revival a more glorious state is portrayed for the saints of God in the Church of Christ than has ever been accomplished since her formation ; for she will then be more pure in her doctrines (brought up to the full standard of the Word of God,) more pious in her experience

(being made holy, and in the glorified moral and spiritual image and likeness of God the Father, as found in Jesus Christ her second Adam,) and more righteous in her conduct, yea, up to the righteousness of Jesus Christ himself, and of those in Heaven, even "the righteousness of the saints."

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." All are called, but few are chosen unto it. Why? Because the great mass of the people will not submit to the conditions and requirements of it, but begin to make excuses when the invitation is given, and so will not come. No; they do not care about such a noble invitation; they only care about the invitations of the world, the flesh, and the devil; but these mentioned here have come, and are prepared to sit down at the marriage supper of the Lamb. John says, "These are the true sayings of God;" and he tells us that those who have come will follow the Lamb (whose name is called the Word of God, and who is "King of kings, and Lord of lords,") upon white horses, clothed in "fine linen, white and clean," (which indicates great speed and purity.) These are called "the armies of heaven,"—meaning the people who are in His kingdom on earth, to judge and make war, in conjunction with their great Leader, who is called Faithful and True, with the nations of the earth, to subject them to his royal sway and

authority. It appears they will be successful in this with Christ at their head; for we read, "The beast [which probably means the secular governments of these nations,] and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army! [doubtless meaning in mighty conflict as to the rightful claims that Christ as the King of kings and Lord of lords, has over them, being their Creator and Redeemer, and the King of the whole earth,] and the beast was taken, [the anti-Christian power which originally ascended out of the bottomless pit in conjunction with Satan as an opposer of the religion of Jesus Christ,—was laid hold of with an Almighty grasp,] and with him the false prophet [who was probably a colleague with the beast from the bottomless pit] that wrought miracles before him, with which he deceived them that had worshipped his image; these both were cast alive [went to their own place of perdition whence they came] into a lake of fire burning with brimstone; and the remnant were slain with the sword of him that sat [or will sit] upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh:" altogether showing a complete victory over the armies of these two infernal powers which have so long exercised themselves against the people receiving the religion of Jesus Christ.

After this, we shall glance at the binding of Satan, as recorded in chapter xx. : "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand ; and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season."

Here, then, we have the three great hellish powers, —the beast, the false prophet, and Satan himself, doubtless as the great head and king of hell itself, shut up in the bottomless pit.

This will be unto us who are then alive, the great millennial age of the true church of Christ on earth, when she shall be "the mountain of the house of the Lord established on the top of the mountains, and shall be exalted above the hills. And people shall flow unto it ; and many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem : and he shall judge among many people, and rebuke strong nations afar off ; and they shall beat their swords into ploughshares, and their spears

into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more ; but they shall sit every man under his vine, and under his fig tree, and none shall make them afraid ; for the mouth of the Lord of Hosts hath spoken it."

This His grand original design,—when He first appeared upon the face of the earth,—was frustrated by the mighty powers of hell, and His own people against Him, who "set him at nought, and crucified him, and turned away their faces from his holy teachings and statutes and judgments, and commandments to do evil ;" for they "would not have this man to rule over them."

John gives some intimation of the internal workings of this great millenium in the 4th verse, saying, "I saw thrones, [doubtless such as our Lord promised to the Apostles who followed Him in the regeneration, judging the twelve tribes of Israel,] and they sat upon them, [evidently those of the saints of God who had followed Christ fully in the regeneration on earth,] and judgment was given unto them, [that is, to decide upon difficult cases which might be brought before them in connection with the Millennial Church on earth, as were brought before the judges in days of old, who would be more calculated to decide aright:] and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his

image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years:" which means the whole of the martyrs of olden times; and doubtless some of after times will rise from their graves in a spiritual body, again united to their souls, as Christ himself did, and so became "the first-fruits of them that slept," and will reign with Christ in this millennial church a thousand years, as special priests and kings to God and to Christ, to minister before Him and the people, in all holy things pertaining to His millennial kingdom.

"And when the thousand years are expired," John says, "Satan shall be loosed out of his prison" [that is, from the confinement of the bottomless pit, which he will doubtless be cast into at the very commencement of the millennium, for some extraordinary breach of his power against God and the children of men, as the prince of the power of the air, and as the god of this world] "and shall go out to deceive the nations [meaning those nations which have not submitted themselves unto the conditions of the millennium,] "which are [or will be] in the four quarters of the earth, Gog and Magog, [which probably means as under their rule and authority,] to gather them together to battle: the number of whom is [or will be] as the sand of the sea; and they went up [or will go up] on the breadth of the earth, and compassed [or will compass] the camp,

of the saints about, and the beloved city : [evidently Zion, the millennial church of Christ, wherever it is found,] and fire came down, [or will come down] from God out of heaven, and devoured them [as it did in the days of Sodom and Gomorrah ;] and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, [or will be] and shall be tormented day and night for ever and ever."

After this we shall glance at the general resurrection of the dead to judgment, at the end of time. It is written : "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away : and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened : and another book was opened, which is the Book of Life : and the dead were judged out of those things which were written in the books, according to their works : and the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them, and they were judged every man according to their works ; and death and hell were cast into the lake of fire. This is the second death ; and whosoever was not found written in the Book of Life was cast into the lake of fire."

After this, we shall glance at the glories of the eternal world to come, as recorded in and gathered from Rev. xxi., xxii.

These, then, are the two component parts which constitute our whole subject on these momentous matters. The former part of this our subject relates specially to the setting up and establishing of the one and only true creed of the experimental and practical religion of Jesus Christ and His Apostles, and brought into immediate contrast with the errors, superstitions, and schisms from the truth of God, found in the professing churches, so formed by Satan and men as to drive them all out of their nests and resting-places, to its acknowledgment and reception; either they have never reached the true standard of divine truth, or have departed from it, substituting something of their own manufacture, which has, at best, brought into their religious teachings a mere spurious or base counterfeit of it as a *profession* of godliness without its *true life*. In numerous cases they have denied its power, and so deceived many into a false religion, building them up on a sandy foundation. There is no true teaching of the gospel, as taught by Christ, and how to obtain it, to be found in any one of them; no, nor in them all put together: but a mere profession of its neutralized and mutilated outward theory, which can really profit none.

“Ye different sects, who all declare,
 ‘Lo, here is Christ!’ or, ‘Christ is there!’
 Your stronger proofs divinely give,
 And show me where the Christians live.

Your claim, alas ! ye cannot prove ;
 Ye want the genuine mark of love :
 Thou only Lord, Thine own canst show ;
 For sure Thou hast a church below,"—*Wesley.*

And why the absence of this "genuine mark of love?" Because there is the absence of the true experience of the salvation of the Gospel of our Lord and Saviour Jesus Christ, as under the richness of the fulness of the gospel dispensation amongst them all, many not believing in it, as set forth in the Scriptures.

This "genuine mark of love," which is not merely *human*,—for that, at best is but partial—can only be found in truly saved souls, but it is *divine*, and that is universal, the very same sort of love which God the Father had in the gift of his only begotten Son from all eternity ; and in his only begotten Son as man, God-man, who came in the fulness of time, giving himself for the redemption of man ; and as God the Holy Ghost himself had, in the attesting of that love, which same love is shed abroad in the heart of every truly saved soul by God the Holy Ghost himself, and is then given unto him that he may have the same love dwelling in him as was and is found in the Triune Deity ; that he may love God in return, with all his heart, and mind, and soul, and strength, and his neighbour as himself, on which two great commandments hang all the law and prophets ; that is to say, the

whole of God's laws, and the teachings of the prophets are to be fulfilled in love, operating in and out of a pure, divine nature, so that all they say and do shall be in accordance with the will of God.

And now, it is very possible that some one will be disposed to say here, Do tell us what the true nature of this salvation is, that we may become possessed of this genuine mark of love, and so

“ —shew to all the world around,
What a dear Saviour we have found.”

First then, how to get it: and in conjunction with this, we shall all remember that after our blessed Lord had finished his sermon on the Mount, declaring who were the blessed ones, He said to the people, as a sort of application or exhortation, “Seek first the kingdom of God, and his righteousness, and all other things shall be added unto you.” We at once perceive, then, that this passage of holy writ embodies the whole volume of Christ's experimental and practical religion,—which is the kingdom of God within us, and his actual righteousness in our lives, which, if all mankind submitted unto its teachings, would be a complete cure for all the evils of sin and iniquity, and the evils of riches and poverty; for the rich man would have to “rejoice in that he was brought low,” and the poor man would have to “rejoice in that he was exalted.” In the commencement of the Christian's divine life and obedience to the righteousness of God, every

man has to start alike in these things, as Christ himself did, from the manger to the cross, as a pattern and example for us all to tread in his steps. If all mankind submitted to this, they would realize the "all things," as contained in this passage of holy writ, which evidently means of a temporal character, in accordance with the Word of God, and then this earth would become a complete Paradise in our way to glory above.

Mankind in general, both rich and poor, do not do this, but remain in their sins and iniquities, and in disobedience to God's holy and righteous laws, and are lost at last. We, who have been awakened by the Spirit of God to a sense of our state and condemnation by nature, (which Spirit is given unto all for that very purpose, and may be had abundantly for the asking: "for if ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him;" influencing or drawing us in the right way as laid down in the Scriptures by the teachings of John the Baptist, and also by our blessed Lord Himself, who is "the way," by his teachings, "the truth" by his doctrines, and "the life" by his death,) would say, that:—

The *first* step to be taken is that of prayer to God: not in the mere saying our prayers, which we have been accustomed to do from our childhood up, but in real heart-felt prayer of our own, under a

deep sense of our wants and needs then pressing upon us, and under which prayer God will hear, and help us.

The *second* step is that of a true confession or acknowledgment unto God in a broken and contrite heart that we are sinners in his sight, that we have sinned before Heaven ever since we were born, and that we desire not to cloak our sins in any way whatever, but acknowledge them to the full.

The *third* step is that of intellectual or rational faith in God ; to believe that He is, (and all nature itself testifies to the fact that there is a God,) and that "He is a rewarder of all them that diligently seek Him."

The *fourth* step, that of true repentance, is not merely a change of mind, but also godly sorrow of heart for having offended God, and broken his laws. This is fully found in a broken and contrite heart which God will not despise.

The *fifth* step is that of the forsaking our sins, or becoming converted from them in our actions ; for the Lord himself said, "Except ye be converted, and become as little children [docile and teachable to the Word and Spirit of God,] ye can in no case enter into the kingdom of God ;" which evidently means, the being turned away from one's sins ; and which the Apostle taught, saying, "Repent ye, and become converted for the remission of sins." St. Paul also, after he had become saved and filled with the Holy Ghost as a "chosen vessel" unto

the Lord, said that he was sent "to open their [the people's] eyes, [evidently to see light in God's light;] and to turn them from darkness to light, and from the power of Satan unto God, [which means from all their sins, to a truly converted life,] that they might receive remission of sins, and an inheritance amongst them which are sanctified [saved is the true meaning of the word,] by faith which is in Christ Jesus the Lord."

The *sixth* step to be taken according to our Lord's further teachings, is that of not merely the seeking to enter into the kingdom of God, but *striving* to enter; for he says, "Many shall seek to enter in, but shall not be able;" but "*strive* to enter," for "the kingdom of heaven suffereth violence, and the violent take it by force:" meaning the determination at all hazards to enter therein in God's own appointed way; implying not merely the crawling like snails, or walking leisurely, or even running, but fleeing with our might for refuge, to "the hope set before us in the Gospel;" for it is clearly evident that the whole power of the world, the flesh, and the devil is against all such as are really in earnest, to bring them back and prevent them from entering therein.

The *seventh* step is that of sitting down, and counting the cost of a religious life; for God saves none but those who are resolved to give him their whole lives for the time to come, and, if we intend

to follow Christ fully in the regeneration unto perfection, we are to forsake all as he himself did. Thus he taught the immense multitude who followed him, saying unto them, "He that loveth his father and mother more than Me, and wife and children, and brethren and sisters, yea, and his own life also, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation; and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung-hill: but men cast it out. He that hath ears to hear, let him hear." In like manner He taught the rich young ruler who would not obey the sacred injunction. Not so the Apostles, who gladly submitted to it, forsaking all else.

These are tremendous cross-bearing truths, and well might our Lord say, "He that hath ears to hear, let him hear;" yet, it is evident that on the day of Pentecost some *did* hear these hard sayings which our Lord had spoken unto this great multitude, and did *submit* unto His teachings; for it is recorded that "all that believed [and were of course saved] were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people: and the Lord added to the church daily such as should be saved."

It must be so with us. If we intend to be the disciples of Jesus Christ, we must forsake all and follow Him, wherein we shall find many crosses, and afflictions, and, through "much tribulation," be thus initiated into the discipleship of Christ. Let us remember the promise of the "hundredfold now in this time," which He made in reference to this subject. Speaking of the world to come, he said, "When the Son of Man shall sit on the throne, of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," evidently with bright crowns upon their heads, worthy of so high an estate. Yet let us also

remember that he said, "Many that are first [those of you and of others who have and will start in this discipleship with Me] shall be last." Why? Because they will not hold out to the end; "And the last shall be first." Why? Because many of those in future ages will not only forsake all at the starting point, but will continue unto the end, and so win the prize. This should stimulate us not only to *begin* well, but to *continue* even unto the end, and so arrive triumphantly into glory, and take our seats upon one of those thrones with Christ himself.

The *eighth* step to be taken is that of faith as the immediate condition of salvation; for we may and must pass through the whole of these preliminary doctrines in the way of salvation before we can be saved. These serve as so many mile-stones and guide-posts from the far off country to God. The prodigal son, who is a type of us all, had to pass many mile-stones and guide-posts before he returned to his father's house; and so, in like manner must we, before we can come where salvation is to be found; but we cannot be saved by them, any more than they saved the prodigal. No, he had to reach his father's house before he could receive its blessings; so also must we arrive where salvation is to be found, viz., at the cross of Christ, and which is to be realised by faith as the immediate condition of salvation; for

“by faith are we saved, and that not of ourselves, it is the gift of God,” and “of the operation of God.” For, as the husbandman ploughs up his ground before casting in the seed which he intends to spring up and grow, so God the great Husbandman of the soul, ploughs up the ground of the heart by His Holy Spirit through these preliminary doctrines in the way of salvation, casting in,—that it may spring up and grow,—this seed of faith, which is the faith of the heart, and is termed living faith; “for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation;” so, when it springs up, by its first exercise, (which is a firm trust in God to be saved in His appointed way—a venturing of the whole body, soul and spirit into His hands, to be saved by Christ and Christ alone, and to live and die in his service) we become saved with the salvation of the Gospel.

This salvation is not merely the reception of the theory of salvation, as found in Christ our second Adam; a something done for us which is altogether left in Christ, imputed unto us, but not imparted or implanted, as many persons would fain have us believe,—for this would leave our inmost nature in its natural state—whereas they declare they are “complete in Him” who is their “wisdom, righteousness, sanctification and redemption,” yet nought in themselves but sin and misery. Nor is it

merely being justified, with the beginning of a progressive purification, from all unrighteousness, which goes on within us by the agency of the Holy Ghost through the whole course of our lives, not to be attained till life's close. No, this is not the salvation which God the Father gives us through Christ; for, if we minutely examine this sort of justification, this "peace with God," which they tell us they get, we shall soon find they are amongst those whom our Lord tells us, receive the Word of God with joy, but that being on stony ground it soon withers away, having no depth of earth; "for when tribulation or persecution ariseth because of the Word, by and bye they are offended," no inward change having taken place in their heart. But in the reception of this true salvation of the Gospel, there is an inward spiritual change, which takes place immediately we arrive at the cross of Christ, when we so believe as to receive Christ within us, as our one and only Saviour. "For the Word of God"—if we so believe,—"is," at this very time "quick and powerful, and sharper than any two-edged sword," and, handled by the Spirit of God "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," and at once is produced in us a death indeed unto all inward sin, in which we were born, by changing our vile hearts and unclean spirits, and thus preparing us for a resurrection unto newness of life,

a new heart and a right spirit, sealed with the life of God in us, and that by God Himself, who is "a discerner of the thoughts and intents of the heart." No one thus seeking salvation, being made free from sin, can pass through this mighty change, from this "death unto life," without knowing and feeling it.

Thus it was with the writer of this book—When he first came in the appointed way to Christ for his salvation, the Word of God, *at that very time*, was "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of [his] soul and spirit, and of the joints and marrow," which he, kneeling, felt like swords and daggers piercing him through and through, taking away, *at that time*, his old polluted heart, which he saw and felt was black as ink, and producing in him a death indeed unto sin; his old nature being taken out of him, as a ground-work, or qualification, for a restoration or resurrection unto newness of life, by the new birth, in a new heart and right spirit, sealed with the image and likeness of Christ, and which, *at once*, made him, not a *mended* creature merely, but, altogether a *new* creature in Christ Jesus the Lord. This salvation is composed of three momentous doctrines, viz., that of a personal justification before God, through the righteousness of Jesus Christ our righteousness, for sins that are past, not

only for our original but our actual transgressions that we have committed up to the time when we first appear before God through Christ: Secondly—that a personal heart-felt purification of the inward man, or a cleansing from all unrighteousness, through the virtue of the sprinkled blood of Jesus Christ upon our consciences, shed on Calvary's Mount to wash away our sins. Thirdly : That of a personal heart-felt restoration to the glorified moral and spiritual image and likeness of God the Father, as found in Jesus Christ, the first-born, in this identical image and likeness, amongst many brethren who should afterwards believe, and which is the higher life of the Gospel dispensation.

Under all preceding dispensations, when they first found favour in the eyes of God, and were sprinkled with the blood of animal sacrifices—which then typified Christ—they were also restored to the image and likeness of God the Father, as found in their first parent Adam, prior to his fall. This teaching runs through the whole of the Old Testament Scriptures, as we learn by the following : —“Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.” “Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will

take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "Walk before Me, and be thou perfect."

We find that some attained this perfection, God Himself declaring they were perfect in their day and generation, such as, Enoch, and Noah. Others were made righteous by faith, such as Abraham, Isaac, and Jacob—whose name was changed to Israel, because, as a prince he had power with God, and prevailed. And so we might cite Moses, the man of God; Caleb and Joshua who followed the Lord fully, and Job, whom God pronounced "a *perfect* man."

In the New Testament we read of Zaccharias and Elisabeth, who "walked in all the ordinances and commandments of the Lord, blameless," and Nathanael, "an Israelite indeed, in whom was no guile." These lived in a lower spiritual state of life than under our dispensation; for we start in the higher life of the second Adam, the Man Christ Jesus, who was greater than the first Adam, being not created in holiness merely, as the angels in Heaven were, and also as our first parents in Paradise, but begotten and born of God as His direct offspring. This constitutes us, not merely *mended* creatures as some tell us, but *new* creatures in Christ Jesus the Lord: the Father in Christ, and Christ in the Father, we in Christ and Christ

in us—"old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us unto Himself, through Christ Jesus our Lord." Thus we become the true people of God, whose names are written in Heaven, in the Lamb's book of life; therefore, God is not ashamed to be called our Father, nor Jesus Christ to be called our Brother, and in virtue of all this we are called upon to walk before God in all the ordinances and commandments of the Lord, blameless—as Jesus Himself did—and become "perfect through suffering," commingled with entire obedience.

We would say here, that, without the true experience of this as a first state in grace, no man, whether he be the Pope of Rome, or the Archbishop of Canterbury, or the Presidents of Synods or Conferences, is, or can be a genuine Christian—inasmuch as, a real Christian, is, and must be, Christ-like. We believe *all the world* may have this salvation if they will but come in the appointed way to receive it; for, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." We think we have now shown the true nature of this salvation, and how to obtain it, and earnestly pray each may secure it for themselves.

But some, who altogether doubt Christ's free and full salvation as a first state in grace,—it being

altogether unorthodox to the teaching and preaching of the Church in the present day—will now be disposed to say, But can you prove this state of things by the New Testament Scriptures? We answer emphatically, We can, though we fully admit that the teachings of the present day are not in accordance with this great truth, and thus, do not reach the high and divine standard of this momentous subject, but are altogether at variance with the one and only true Creed formed by Jesus Christ for the guidance of all mankind through the world, and to land them safely in Heaven. This we can prove through the whole range of the New Testament Scriptures.

Firstly, by our Lord's ORACULAR Teachings.

Secondly, by His MIRACULOUS Teachings.

Thirdly, by His METAPHORICAL Teachings.

Fourthly, by His PARABOLICAL Teachings.

Fifthly, through THE WHOLE RANGE OF THE IMMEDIATE CONCOMITANT BLESSINGS OR PREROGATIVES OF THIS A FIRST STATE IN GRACE.

Sixthly, by OUR LORD'S LAST SPECIAL PRAYER FOR HIS DISCIPLES' SANCTIFICATION AND PERFECTION, "that they all may be one, as Thou Father art in Me, and I in Thee; that they also may be one in Us, even as We are one. I will also they be with Me where I am, that they may behold My glory."

Seventhly, by the APOSTOLIC teachings on the same subject; and

Lastly, through THE WHOLE BOOK OF NATURE,

which fully confirms and illustrates the matter. Let us take, first, the ORACULAR teachings of our blessed Lord—"He came unto His own, and His own received Him not; but as many as received Him, to them gave He power [or, as the margin renders it, the right or privilege,] to become the sons of God, even to them that believe on His name." That was evidently when they first came unto Him, by which faith they became justified before God from all things from which they could not be justified by the law of Moses; but through the righteousness of Jesus Christ, enabling them to stand before God as though they had never sinned, being purified from all unrighteousness, the law which consigned them to the chains and manacles of pollution and spiritual death by transgression, could no longer hold them under its thralldom, but must at once liberate them, seeing they were not now under the law, but

"Free from the law, oh! happy condition,
 Jesus hath bled, and there is remission;
 Cursed by the law, and bruised by the fall,
 Grace hath redeemed them once for all;"

the grace which comes through an atonement to redeem them from all iniquity, and so being sprinkled by virtue of the mystical water and mysterious blood, which flowed from our Lord's side, on the cross, they were cleansed from all unrighteousness.

We read also that, "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth : and of His fulness have all we received, and grace for grace," that is, we received Christ as the great Saviour who should come. Having so believed on Him as to receive Him, we have been made partakers of the higher life, for He Himself said, He had come to give life, and to give it more abundantly or exuberantly than under any previous dispensation. So, by our Lord's own teaching, the veriest babe in Christ is greater than John the Baptist, inasmuch as when first born of God, it is not merely created or restored to true spiritual life, but personally begotten by and born of God in this abundance of life which Jesus Christ Himself had come to bestow upon all who came unto Him in the appointed way, for the reception of such a life unto whom He gave the right, or privilege to become the sons of God, even to them who believed on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Our Lord Himself taught Nicodemus, when conversing with him on the same subject, saying, " Verily, verily, I say unto thee, Except a man be born again [or from above] he cannot see the kingdom of God," and again, " Verily, I say unto thee, Except a man be born of water, and

of the Spirit, he cannot enter [or be initiated] into the kingdom of God." Why? Because the kingdom of God is a holy spiritual kingdom, and none but holy and truly spiritual beings can enter therein.

This teaching puzzled Nicodemus exceedingly, who, with all his religion as a Pharisee was not a spiritual being; causing him to exclaim—"How can a man be born when he is old?" to which Jesus replied, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we [Myself and My disciples] speak that we do know, and testify that we have seen, and ye [religionists of the present day] receive not our witness. If I have told you earthly things [in my public ministrations] and ye believe not, how shall ye believe if I tell you of heavenly things?"

Again, our Lord in a conversation with the Jews declares Himself to be the "Bread of Life which came down from Heaven, which, if a man eat thereof he shall live for ever, and the bread that I will give him is My flesh, which I will give for the life of the world." The Jews, not understanding the

true spiritual meaning of this, or how it could be accomplished on the cross by His great atonement which was to be received by faith and would give them that everlasting life which was in Himself, strove among themselves and said, How can this man give us his flesh to eat? Jesus said unto them, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in Me and I in him. As the living Father hath sent Me and I live by the Father: so he that eateth Me, even he shall live by Me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." Also, to His immediate disciples, who had not taken offence at His teachings, as many of the others had, Jesus reminded them of their first estate in grace which they themselves had experienced from the very beginning of their discipleship with Him through the forth-coming Atonement which He Himself had announced to those who had taken offence and left Him, showing a complete unity or oneness of moral or spiritual nature in Him as He Himself was one in the Father, as it is written, "At that

day [the day of Pentecost when the Spirit would be fully poured out in all His fulness, teaching them all things concerning His kingdom] ye shall know that I am in my Father and ye in Me and I in you." This glorious truth is again set forth in these words, "I am the true vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away." And, as every one knows a branch in the vine is of the same nature with the vine, so branches in Christ, the true Spiritual Vine, must of necessity be like Him: and, if they bear not fruit, He the spiritual Husbandman taketh them away.

Take the case of Judas, who was in the Vine, Christ, once, but bore no fruit; so the Vine-Dresser, God the Father, took him away from the Vine, Christ. "Every branch that beareth fruit, He purgeth [or pruneth] that it may bring forth more fruit." So the great Vine Dresser pruneth the branches of the true Vine from the straggling offshoots of *zeal without knowledge*, *unlawful speculations in reference to divine things*, and from too much *presumption* and *precipitancy* of action in reference to godliness. This is done sometimes by the knife of *affliction*, sometimes by *privations*, and sometimes by *cross-purposes*; for they would not bear fruit, but only break off and injure the branch itself which brought them forth. But what is the sort of fruit which these

living abiding branches are to bring forth? *True practical faith* toward God and His word, and *true practical love and obedience* to the whole of God's holy and righteous laws bringing forth fruit in some thirty, in some sixty, and in some a hundred-fold. Then our Lord said unto them, "Now ye are clean through the word which I have spoken unto you," referring to His washing their feet after the last supper with them, symbolizing the cleansing from their sins, not by the use of this water, but through the word which He had spoken to them during the process. "Abide in Me, and I in you ; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit ; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned." Judas, himself one of the twelve fell out of Christ from his glorious estate of salvation. Our Lord further says, "If ye abide in Me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit : so shall ye be my disciples. As the Father hath loved Me, so have I loved you. Continue ye in My love. If ye keep my commandments, ye shall abide in my love,

even as I have kept My Father's commandments, and abide in His love."

Thus we have shown by our Lord's *oracular* teachings that this salvation is not a *partial*, but a *full* salvation, bestowed on *all* who seek it in His own appointed way.

Secondly, we find our Lord's *miraculous* teachings establishes the same thing. Thus,—the lepers were cleansed, the sick healed, the dead raised to life.

Thirdly, our Lord's *metaphorical* teachings. In reference to this same thing, He taught the Pharisees, saying, "Thou blind Pharisee, cleanse first that which is within the cup and platter [get thy heart and soul set right by the salvation of the gospel] that the outside of them may be clean also," without this thou art at best but a whited sepulchre, beautiful to look upon, but within full of dead men's bones, and all manner of corruption. All those who become truly saved are represented as sheep and lambs of the flock of Christ, and are taught to follow Him, as the Great Shepherd whithersoever He goes. "They know His voice, and a stranger will they not follow, for they know not the voice of strangers."

The kingdom of Heaven is also likened unto virgins, brides, and even the Lamb's wife—showing that they are altogether personal, positive beings.

Fourthly, our Lord's *parabolical* teachings—take

as an instance the Prodigal Son, who is a type of us all—who was in a far-off country in great danger of perishing with hunger: but no sooner did he return to his father, than he was met by that father and received with great tenderness, with the kiss of a perfect reconciliation, and clothed in the best robe, figuring to us that when we first arrive at our Father's House, we shall be clothed with the robe of righteousness.

Then, the Parable of the Marriage Supper which a king made for his son, and sent forth invitations; some made light of it and would not come, while others accepted it. "But when the king came in to see the guests, he saw a man not having a wedding garment, and he said unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless: and he commanded his servants to bind him hand and foot, and cast him into outer darkness," showing, that, although we may have tact and skill enough to get into the guest-chamber without this robe, we shall not be able to abide there, for the king will come round to see the guests! The Parable of the "Ten Virgins, who took their lamps [or godly light and life, well filled with the oil of holiness, and pure flame of first love] and went forth to meet the Bridegroom. "And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise

took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose and trimmed their lamps: and the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not," that is, "I know you not *now*. I did once, when you first became virgins of the kingdom by the being truly born of God in My image and likeness; but your lamps have become quite extinguished, the light of which was the only qualification whereby I should have known you."

There are two classes in the church, both professing to hold the lamp of waiting for the coming of the Bridegroom—those who never knew Christ by the being regenerated or born of God, and those who did know Him once, but by mishap, like the foolish virgins, have let their oil of holiness and pure flame of first love go out. "Watch therefore,

for ye know neither the day nor the hour wherein the Son of Man cometh." He may come in youth, or middle-age, as well as in old age, but come He will to us all, and blessed is that man or woman who is found ready—made ready by the salvation of the Gospel, and has kept it.

Fifthly, the immediate concomitant blessings or prerogatives of this first state in grace. Being begotten by and born of God, and justified before God by the righteousness of Christ, and purified from all unrighteousness by the atoning blood of Christ, they can, being "pure in heart," "see God" as Jesus Christ Himself taught, and can call God "Abba, Father;" twice-told Father—once by creation in Adam, and also, by the being truly born of God.

Sixthly, as confirmed by our Lord's last special prayer to God the Father for the sanctification of His immediate disciples, and for all who should afterwards believe on Him through their word: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. I in them, and Thou in Me, that they may be made perfect in one. Sanctify them through Thy truth: Thy word is truth." Some divines tell us that this kind of sanctification has two meanings—first to purify from all sin, and second, to hallow or consecrate to all holy purposes. That it

cannot mean the former is clear from the fact that only the blood of Jesus Christ's atonement can cleanse from all sin, and which is fully applied by the agency of the Holy Ghost, the very moment we become justified, and altogether precedes that of being sanctified, and even that of the doctrine of the new birth. These disciples for whom our Lord then prayed were already not only justified and purified, but truly born of God in the identical glorified moral and spiritual likeness of God the Father, as found in Jesus Christ, and were pronounced by our Lord Himself to be not of the world, even as He was not of the world. But that it means the latter, viz., to hallow or consecrate to all holy purposes, is clearly set forth through the whole range of divine truth. We even read of the doctrine of sanctification existing prior to sin entering into the world, thus—when God had finished His creative work, we read that He rested on the seventh day, “and God blessed the seventh day and sanctified it”—not purified it from all sin, but consecrated it to all religious purposes.

We find at the organization of the Jewish polity, that Moses, the man of God was commanded (after the people had become saved in the land of Egypt and house of bondage by partaking of the paschal lamb—which at that time made them a spiritual people unto the Lord,) to sanctify them—not purify or cleanse from all sin, but to consecrate them to all

holy purposes; and on that very day, Moses delivered to them the law from God Himself, for their rule of conduct through life. God promised to sanctify the tabernacle, altar, and congregation, Aaron also, and his sons to minister in holy things before Him and the people. He not only promised all this, but that He would anoint Aaron as the high-priest of their profession. This altogether constituted the full organization of their religious system, and made them a holy nation,—distinct from all others,—and a kingdom of hallowed priests unto the Lord.

God Himself also was to be sanctified or hallowed before the people, as alone worthy their worship and adoration. This teaching we find in no less than seven-and-twenty portions of holy writ, contained in the Old Testament. Again, we find that Jesus Christ was sanctified (not purified or cleansed from sin, but consecrated) by the anointing oil of God the Holy Ghost, which invested Him with special talents and gifts, to speak upon Divine things as “never man spake,” and was sent into the world as a Prophet and Teacher of the true Word of God, and to “fulfil all righteousness.”

He was also hallowed or consecrated, by the same anointing oil of God the Holy Ghost, as the Great High Priest of our profession, also, in like manner as a King to reign absolutely in His church over all principalities and powers.

Then again, in our Lord's memorable prayer—"for their sakes I sanctify myself, that they also might be sanctified through the truth," [as a full motive for the development of all these things which Thou hast sent Me to accomplish—I have given or left them, as a legacy from Myself, to teach, and to fulfil the same.]

This great design of the setting up to the kingdom of God upon the earth, required as an agency, the truly saved and sanctified ones, as a royal priesthood unto God to accomplish; "that they may be made perfect in one," which perfection grows out of and through, the being truly sanctified by the word of God. It is only through the faithful workings and operations of these very things that we can become perfected in the glorious heights and depths, and lengths and breadths of Christian perfection. Jesus had, amongst other things taught His disciples something about this perfection, when He said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," also, "The disciple is not above His Master; but he that is perfect shall be as His Master."

This perfection we shall find is composed of two distinct parts, viz., experimental, and practical, the former, being the full growth, maturity, and ripeness of a perfect Heaven-born child of God from his first low estate up into the full height or

stature of a man in Christ Jesus ; the latter being the *perfection* of the whole of the practical graces of such a stature—of practical faith in God in all states and under all circumstances—practical love to God and man, holiness toward God and man, and the *perfection* of practical righteousness in all things found in the teachings of the Word of God ; of zeal in reference to God's cause, submission, patience, and resignation to God's dealings with us in providence and grace, that we may be *perfect* and entire, wanting nothing, following Him *fully* who has left us an example that we should tread in His steps. These are the two distinct parts which compose Christian perfection, which perfection is our high and glorious calling ; for as He was, so are we to be in this world.

Our Lord further prays, that His then immediate disciples and all who should afterward believe on Him through their word, might be with Him in Heaven.—“ Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me ; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hast not known Thee ; but I have known Thee, and these have known that Thou hast sent Me : and I have declared unto them Thy name, and will declare it ; that the love wherewith Thou hast loved Me may be in them, and I in them.”

This confirms our Lord's Oracular, Miraculous, Metaphorical, and Parabolical teachings.

Seventhly, Apostolical. Previous to their teaching upon the subject of salvation, the Apostles had become baptized with the fulness of the Holy Ghost by the mighty rushing wind which filled the house where they were sitting on the day of Pentecost, and by the cloven tongues as of fire, which sat upon each of them. Thus by the glory of God the Father, God the Son, and God the Holy Ghost, they became at once truly sanctified, and invested with many gifts and talents for the carrying out of their glorious mission of evangelizing the world, in accordance with the truth of God.

Power, too, was given them of entering, with liberty and boldness, within the veil through Christ into the Holiest of all, and there ask, wait for, and receive all they needed.

Likewise they received the direct witness from God the Father that they were the true Heaven-born children of God, and held constant and unbroken communion and fellowship with the Father and with His Son Jesus Christ, and were promised the Holy Ghost as their Comforter, under all circumstances, to be their Great Remembrancer of all things which Christ had taught concerning His Kingdom, spiritually strengthening and invigorating them, whereby they might grow up into Christ their living Head in all things, even unto Christian

perfection, being filled with all the fulness of God, and giving them the hope (which is as "the anchor of the soul both sure and stedfast, cast within the veil") of the redemption of their bodies (then made spiritual) from the grave, and re-united to their souls, and so be "for ever with the Lord." Being thus qualified and equipped, these Apostles went forth with great power and authority from on High, as chosen vessels unto the Lord, to declare unto the people the things concerning the kingdom of Christ which He had come to set up on the face of the whole earth, and which they themselves had so richly experienced.

Thus commissioned, they declared these wonderful things, and all who believed were together and had all things in common, selling their possessions and goods to follow Christ in the regeneration unto perfection as He himself taught.

If we minutely examine the whole of the Epistles, we shall find that they fully confirm and establish our Lord's teachings. St. Paul says, "I am not "ashamed of the Gospel of Christ, for it is the "power of God unto salvation, to *every one that believeth.*"

Eightly and lastly, *the Book of Nature*.—Take vegetable life, and we find, whether it be the sturdy oak or the tiniest flower, they are each perfect and entire in their own nature, even in their first appearance upon the stage of time.

Botanists tell us that there is the perfect plant in the seed of every flower, and they mature and ripen in their own identical nature and life.

It is the same with animal and human life, they are all perfect and entire in their own nature. So with every heaven-born child of God.

Thus, then, we have fully set up and established by proof the one only true creed upon experimental and practical religion as taught by our Lord and His Apostles, to illuminate, teach, and guide all mankind into the way of peace, and at last bring them to the realms of everlasting blessedness above.

We will now bring into immediate contrast the creeds formed by Satan and men in the various sectarianisms of the present day, none of which have, as yet, reached the standard of divine truth.

We will take first the Creed of Romanism, that man of sin, and son of perdition, formed by Satan himself as its great founder, after the falling away of the true Church of Christ under the great spiritual darkness which prevailed immediately on the destruction of Jerusalem, as our Lord had foretold, saying, "Immediately after the tribulation of those days shall the sun be darkened, [meaning the Sun of Righteousness would be eclipsed for a time;] and the moon shall not give her light, [the Holy Spirit would reflect no radiance;] and the stars shall fall from heaven, [the then angels or ministers of the churches would fall from grace;] and the

powers of the heavens shall be shaken," [the whole powers of the spiritual system of divine truth would be totally shattered.]

Such was the case. The Apostle Paul said that the mystery of iniquity did then, in his day already work, evidently through men of reprobate minds who had crept into the churches unawares, and that through the inspiration of Satan, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in temple of God, showing himself that he is God. How? By forming a system of religion for himself, which rose as a great counterfeit of, and substitute for, the religion of Jesus Christ, calling itself The One Only True Holy Church of Rome, and which John had foretold as Antichrist would come, meaning the formation of a so-called religious system, contrary to the religion of Jesus Christ, but based in some measure upon some of His known doctrines misinterpreted and misapplied to suit its purpose by way of more effectually deceiving the people.

The Sacrament of Baptism. They are taught that by a little salted water being sprinkled upon them by the priest they are personally regenerated and made true children of the Church of Rome, ignoring the baptism unto repentance with its fruits of "works meet for repentance," and attaching vital importance to the mere initiatory rite. This of course leaves their so-called regenerated children

destitute of the true spiritual life; for there is no spiritual life to be found in merely a sacramental or baptismal regeneration, and as they are taught by the priests that they are already in possession of it, they never think of seeking after it, and so remain in delusion.

The Ordinance of the Lord's Supper, taken in loving remembrance of our Lord's death. This they have also called a Sacrament, declaring that the bread and wine after having been blessed by the priest become the *literal body and blood* of Jesus Christ which is to strengthen and invigorate them for the fulfilment of the so-called duties of the Romish Church.

Altogether eight Sacraments are used in some way or other to remove sin from them. Yet throughout the entire Bible we find no mention made of Sacraments, but Ordinances or Commandments, wherein we are to walk before the Lord blameless.

Then again, the use of a Liturgy and Litany in Latin, as a form of confession and supplication. This is performed by the priesthood in great pomp and display with sacerdotal vestments and robes of great beauty, (fit, not for servants of the flock of Christ, but for kings or lords and masters of the people) with intonations, music, lighted candles, ringing of bells, and smoking incense. Some wear a Bishop's mitre, and on certain occasions, the Pope

as the great head and Vicar of Christ, wears a triple crown upon his head, representing the vast dominion he holds over states and nations; for Satan his father or founder being the prince of the power of the air, and the lord of this world, has put into his hands the keys of heaven and hell, with power to forgive or to withhold forgiveness as he pleases. These keys they profess they received from St. Peter as the head of the Apostles.

Read their history in all ages of their existence coming down to our own Reformation [see also Foxe's Book of Martyrs] and we find thousands who rose at different times to protest against their iniquitous idolatries and practices were most cruelly slain.

So also Satan has inspired them with the idea of a purgatorial state, into which they pass after death, and from which they can be released only, (so they are taught to believe by the priests, who hold the salvation of these poor deluded people in their hands) by the prayers of the so-called faithful. Large sums of money are extorted from them for this purpose, enriching very greatly their exchequers, and enabling them to spread themselves over all nations of the earth.

Yes, this may be the one only true Church of Rome, but not the Church of Christ. John himself, by divine revelation, when in the Isle of Patmos, in his apocalyptic visions then far in the future,

saw this anti-Christian system in its full greatness and power. The progress, dominion, and murderous actions of the people connected with the Satanic creed have been also portrayed by our historians.

All this brought into immediate contrast with the only true creed formed by Jesus Christ, has proved itself to be the very Anti-Christ, who was foretold would come; for every department connected with its system is altogether at variance with Christ's Christianity.

Secondly, the experimental and practical creed of our so-called Protestant Church of England, as formed and established by our great Reformers more than 300 years ago.

We find, that notwithstanding all the outward reformations made from Romanism—such as the dethroning of the infernal power of the Pope over the bodies, souls, and minds of the people of England, and in the achieving for us an open Bible in our own language, though in some cases translated in accordance with their previous Romanistic views—for the mighty accomplishment of which, as a nation, we have just reason to be thankful, we cannot but acknowledge that comparatively little progress has been made in the true experimental and practical godliness which Jesus Christ and His Apostles taught for our rule and guide.

Many of the Church of England clergy copy very considerably from the teachings of the Church of

Rome—thus, they also assert that on persons being sprinkled with water *by them* they immediately receive, what they term, baptismal regeneration, which washes away their sin, and they become at once the children of grace. Under this deception they will never think of seeking after that which they are taught they are already in possession of (*viz.*, the regeneration of the heart, or being born of God), and so remain in spiritual death, equally with the Church of Rome. This is no regeneration at all. No, there must be the true cause before there can be the true effect, and none can be made spiritually alive but by the being truly born of God.

These Reformers of the Protestant Church of England have also copied very much from Romanism in reference to the so-called Sacrament or Ordinance in remembrance of Christ's death. They affirm that, by some means, the bread and wine are transubstantiated or changed into the real body and blood of Christ, and that the recipients of these elements (meekly kneeling at the altar end of their churches, confessing their sins, which are, as they say, a burden intolerable to be borne, with the promise of the amendment of their lives for the time to come) are made partakers of the Holy Communion of the real body and blood of Christ. This is altogether at variance with the teaching of our Lord, who said when giving them the bread to eat and the wine to drink, not that it was His real body

and blood, for then He need not have suffered'; but as He broke that bread and poured out that wine, so would His body be broken on the Cross, and His blood be poured out after His death for the sins of the whole world.

This they were to observe, not as a Sacrament but as an Ordinance in remembrance of that great act which was accomplished on Calvary's Mount. So it must mean to us in every part of the world, for He came to save all mankind, not *in*, but *from* their sins.

Again we would observe that the Reformers of the Protestant Church of England use a Liturgy and Litany as a form of prayer, supplication and confession of sin, (copied very considerably from Romanistic teachings) to receive absolution from the officiating clergyman, with a promise that they will amend their lives for the time to come, but which promise they do not fulfil, for they have to come again and again with the same prayers and confessions to get the same absolutions as the Romanists do from their priests. This is altogether contrary to Scripture. Our Lord and His Apostles prayed their own prayers, and doubtless the Lord's Prayer was intended to teach us to avoid long prayers or needless repetitions; for He says, "*After this manner*, [not of necessity always use this prayer] pray ye"—and "use not vain repetitions as the heathen do," for "your heavenly Father

knoweth what things ye have need of before ye ask Him."

There are doubtless many good things to be found in our Prayer Book, but we Protestants do not need long prayers made for us by other people, arrayed in surplices, ornamented with classical colours of distinction. On great occasions too, such as confirmations of the people in the faith, consecrations and royal processions, their Bishops are dressed in vestments and robes of royal state, with splendid mitres—a kind of episcopal crown, much after the style of the Romanists, not at all fit to do the work of a servant, but as lords and masters over the Protestant Church, as the Gentiles, who are in authority do exercise over the people, with the King or Queen of England as their head, much the same as we find in Romanism, but with this difference, the *secular* power in the *Protestant Church of England* invested by State power in the King or Queen of England is the head over the *spiritual* power, while in *Romanism* the *spiritual* power invested in the Pope is head over the *secular* power. And so the secular power invested in the King or Queen of England in Protestantism, claims as the head to make its own Bishops, and present livings to other clergyman to carry out their Protestantism as lords and masters over the people, as much as Romanists do among their people; and although the secular power of England does not persecute to the

death those who differ from them, as Romanism does,—still at the outset of Protestantism Queen Elizabeth did persecute to the death by causing two Baptist ministers (martyrs to the truth) to be hung at Tyburn Gateway because they would not acknowledge her as the head of the Protestant Church, which would have been to dethrone Christ as the Head of His own Church, as Romanists do in acknowledging the Pope.

All forms, ceremonies, and vestments of the Old Dispensation as used in their day were centered in Christ, and were nailed to the Cross, to be for ever abolished ; for they were trappings unfitted for the religion of Jesus Christ, who never adopted anything like an outward show or pageantry, but “went about doing good” in a plain humble garb, as a *servant* of all, though *Lord* of all, teaching all people the way of salvation. Let the clergymen of the Protestant Church of England themselves learn to pray from their hearts, feeling their own necessities as well as those of the people to whom they minister, and that without using many words about it ; for “our Heavenly Father knoweth what things we have need of before we ask Him,” and we shall receive them from His hands.

It is true the Protestant Reformers did not borrow from Romanism the idea of a purgatorial state after death, neither did they profess to have the power of granting indulgences in sin, or for large

sums of money praying the people out of purgatory; but they made friends of the secular government by the law of tithes and Church rates, and so got their supplies from the State government, which is altogether contrary to the teachings of our Lord : (His was the voluntary system.)

As to the deeper things of God, the Protestant Reformers never touched in the slightest degree upon them any more than the Romanists. Luther—probably one of the greatest leaders in the Reformation—said on his death-bed, while he had jeopardised his life in accomplishing what he had, he had still done very little in reforming the hearts and lives of the Protestant people who had rallied round him. No, he began at the wrong end in the matter—instead of beginning as John the Baptist did at the preliminary doctrines of the gospel, repentance and faith—not of the head but of the heart, which is termed living faith, he insisted in all his teachings upon a baptismal regeneration, thus introducing a mere form of Christ's religion, instead of the true light, life and power of godliness—a mere body without a soul, being destitute of the true life of Christ; and so, in many instances, it remains to the present day—a Church having a name to live, but spiritually dead, equally as dead a Church as Romanism, with all her pomp and pageantry.

So much for the creed formed by the Reformers connected with the Protestant Church of England,

which savours, in many points, so strongly of Romanism.

Take now the Calvinistic Creed formed by Calvin, its great founder, which has become like a great tree with many branches. Presbyterians who are great predestinarians, and hold a Trinity in Unity, while others are almost Unitarians, yet not Trinitarians, somewhat resembling Cain, who, while his brother Abel admitted Christ as the seed of the woman, which was typified in the animal sacrifice, and so became saved, he, Cain, brought only his thank-offering. He evidently shut himself out of salvation, as these Unitarians generally do; for they will not admit Christ as a Saviour, the great and atoning sacrifice in the appointed way, and, "there is none other name under Heaven, given among men, whereby we must be saved," but the name of Christ.

Then there are Congregationalists, Independents and Baptists,—three distinct classes of the latter, General, Particular and Anabaptists, who have all of them pestered their own and other Churches with insisting that *immersion* is the real meaning of baptism, and charge us, (who hold that *sprinkling* with water is the true meaning of being baptized) with departing from the ordinance of baptism made by God. It is evident from the teachings of scripture that baptizing is not immersion but sprinkling; for the Apostle Paul said, "Brethren, I would not that ye should be ignorant how that all our fathers

were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea"—not immersed in the cloud and in the sea, for the cloud was far above them, and the sea was as a wall on both sides of them which they passed through, even dry-shod (evidently meaning that being saved with the then salvation of the Gospel as under their dispensation which was found in Christ as the paschal Lamb in the land of Egypt and house of bondage, they were sprinkled with the influences of the Holy Spirit from God Himself, as under their dispensation, or unto the religion which Moses, the man of God was about to teach them on their way to the promised land; "and did all eat the same spiritual meat," [that is, the manna in the wilderness, which was a type of Christ, the true bread from Heaven, to sustain them in their spiritual life; "and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, [that is, the stream of that rock that followed them," which God commanded Moses to strike in the wilderness to sustain them;] and that Rock was Christ" [a manifest type of Christ, who followed them as this water did through all their wanderings.] We at once perceive that the being baptized in Moses' time was not being immersed, but simply sprinkled, which is a partial thing, and in their case, as here recorded, was with the partial influences of the Holy Spirit from God Himself, unto the religion

which Moses was about to teach them, and was accomplished in their passage through the Red Sea dry-shod, whereby they might have the teachings of the Spirit as under their dispensation to confirm the teachings of Moses. Neither was it immersion in the river Jordan, in John the Baptist's times who came as the forerunner of Jesus Christ; for it is evident that he never went down into the water dressed in a certain garment for the occasion and stood in it up to his knees, for some hours at a time to plunge those who came to him; for where would they have changed their clothes which they had walked miles in, to put on immersion robes? We read of no tents being pitched, or garments provided for their convenience, and it is not likely they went home in their wet clothes. Nothing of the kind, it was merely a sprinkling with water, not as a Sacrament as Romanists and some Protestants use it, but a simple ordinance of divine grace, instituted by God Himself, as an initiatory rite into the Covenant of the new Dispensation, as Circumcision was under the old or Abrahamic covenant. We bring our children to be baptized in infancy (this also the Baptists object to) as the Jews of old did their children to be circumcised, that when they arrive at an age of responsibility, having been trained in accordance with the scriptures, they are called upon in virtue of the being baptized, to repent and bring works meet for repentance and so become saved by

faith as the immediate condition of salvation, which Jesus Christ in His life, death, and resurrection, wrought out for all the world. It is evident neither our Lord nor His Apostles, on any occasion led the people out in special garments for immersion in Jordan or any other river. No, we are fully persuaded that it was merely sprinkling with water out of some vessel conveniently nigh. Since the day of Pentecost, the commandment given by God Himself has been to His servants—the ministers of His Gospel—“Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost,” confirming the fact that all who were baptized, and brought their children to this baptism, fully acquiesced in the belief that the fulness of the Gospel Dispensation had come, and that God had sent His Son into the world, to save the world, in accordance with His promise, and that the full atonement had been made and received by God as a sufficient sacrifice for the sins of the whole world, and in virtue of this He had poured out the fulness of the Spirit in accordance with the promise found in Joel’s prophecy—“And it shall come to pass afterwards, [after certain events had taken place] that I will pour out my Spirit upon all flesh, your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and the handmaids in

those days will I pour out my Spirit." This literally came to pass on the day of Pentecost, as interpreted by St. Peter; for on that very day three thousand souls were pricked in their hearts, and cried out, Men and brethren, what shall we do? "Then Peter said unto them, Repent, [a doctrine which he, in conjunction with our blessed Lord, John the Baptist, and the rest of the Apostles, had taught] and be baptized, [not immersed, for there was no time for the preparation for immersion; but sprinkled with water in the name of the Father, Son and Holy Ghost, as an initiatory rite into the visible Church of the new Dispensation,] every one of you, in the name of Jesus Christ, [which would be then and there a public acknowledgment of the belief in the fact that the fulness of the time had come,] for the remission of sins, and ye shall receive the Holy Ghost." Nor can it be supposed that the Philippian jailer and his household were immersed, seeing they were all baptized at midnight. We might, too, cite the case of Saul of Tarsus, baptized by Ananias, and the Centurion whom Peter baptized. So much, then, for these immersionists, who, after all, are not Baptists—we are the true Baptists who sprinkle, in accordance with the Scriptures. Then, in conjunction with these various shades of Calvinism, we find the Antinomians, Plymouth Brethren, and a whole host of others, who, while they profess to elevate Christ as a Sovereign *Saviour* above all

other sectarianisms, yet altogether forget that Christ is a Sovereign *King* in His Church, to reign over all, in accordance with His holy and righteous laws, which they ignore, saying, Christ having fulfilled all righteousness *for* them, it need not be fulfilled again *by* them, so appropriating it unto themselves as their own, they introduce into their theory a system whereby they may justifiably continue in sin. That Christ has fulfilled all righteousness for our justification before God for sins that are past, up to the time when we first became justified, we all know who read the Scriptures aright, and we are purified through His blood and restored by the new birth, to the glorified, moral and spiritual image of God the Father, as found in Jesus Christ, which is the higher life—not that we may live in sin afterwards, but “go and sin no more” for ever, by keeping God’s statutes, judgments, and commandments to do them, and so acknowledge Christ, not only as our Saviour but also as our King, the Lord of every motion, through which we may grow up in Him our living Head in all things. All these branchings of the stem of Calvinism, with their various systems, imagine that *they* are altogether right, and all others not of their particular persuasion are wrong, and while all of these in their peculiar creeds differ from each other, so also they differ in many things from Romanism and Protestantism and are generally termed Dissenters from both.

It is clear that they do not hold a baptismal regeneration as these do, nor do they hold any regeneration at all, but a something which comes suddenly, and generally unsought for, which they term their effectual calling, by the sovereign, distinguishing grace of God, and that they are then complete in Christ, who is their wisdom, righteousness, sanctification, and redemption, not imparted unto them, it is true, but only imputed, and so they remain in the same state of sin in which they were born. Being thus unconditionally in grace, God having begun the good work in them, has pledged Himself to carry it on in them, even to the end, promising that they shall arrive safely in glory at last. If we minutely examine by the test of scripture this their effectual calling, we shall find it is simply the receiving the Word by the wayside, as taught by our Lord in the parable of the sower—

“Behold, there went out a sower to sow. And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground where it had not much earth, and immediately it sprang up, because it had no depth of earth. But when the sun was up it was scorched, and because it had no root it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased, and brought

forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear let him hear The sower soweth the Word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the Word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness, and have no root in themselves, [not having passed through the preliminary doctrines in the way of salvation, which plough up the ground of the heart, that it may take firm root and spring up,] and so endure but for a time: afterward when affliction or persecution ariseth for the Word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the Word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the Word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."

By their creed they do not believe that the salvation of the Gospel is *free for all* and that it can be received only by faith, (for "without faith it is impossible to please God, for he that cometh to Him must believe that He is, and that He is a

rewarder of them that diligently seek Him ") so unlike the seed sown on good ground they do not bring forth fruit. They dissent altogether from Romanism and Protestantism in the use of a Liturgy and a Litany, and their ministers make prayers of their own for the people, and are right in so doing ; though sometimes these prayers are tediously long, enough to weary both themselves and their congregations. Some too, foolishly wear black silk gowns, bands, kid gloves, &c., and have letters attached to their names, D.D., M.A., B.A., and LL.D., &c., causing the more ignorant of the people to think that thus equipped, they must be very learned in the scriptures : but often it is that they are only learned in their own creed. Our Lord taught us that all our religious services should be simple and sincere, without any form or parade whatever.

Again, they differ from Romanists and Protestant Reformers in reference to the so-called Sacrament of the Lord's Supper, these simply using it as an Ordinance of Remembrance of Christ's death, as He Himself used it with His disciples : *and this is the only Scriptural mode of using it.*

While in the main they differ in reference to the elevation of the priesthood with the Pope, having the right of excommunications or expulsions of individuals (who do not agree with them in their searchings after truth) from the visible Church of

Christ, still there is something, although subordinate, fast creeping in among them, that they are the lords and masters *over*, instead of being but mere servants *in* the churches, and their head is found amongst their forefathers from whom sprang their various systems.

They teach that the Laity or private members must submit themselves unto their peculiar teachings, or be expelled as disturbers of the common peace. Our Lord taught quite differently, in His parable of the tares and wheat *growing together* until the harvest, when the *angels*, not *men*, were to separate them. The Apostle Paul says, "If any man have a doctrine to show, let him show it that the Church may be edified thereby," not excommunicated because it differs from the crude notions of their forefathers. No, let it be thoroughly looked at and discussed by truly spiritually-minded men; and even if it be an error, we are not to expel, but endeavour to convert our brother in love and charity, knowing that "if any man do err from the truth, (which is a great sin,) and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

Our Lord did not expel any from His visible Church, but taught that they should be admitted into it by baptism, that they might have a right to look into its mysteries and be instructed by the

word and Spirit of God, commanding them to "search the Scriptures," as we are told the Bereans did daily, to see "whether these things were so."

Nor do these teach the way of salvation as did John the Baptist and our blessed Lord; for although no man can be saved by works of righteousness which they may or can do in the way of true repentance, yet no man can be saved without them; for we must all repent, and be led not only to see and feel our state by nature, but by being turned from darkness to light, and from the power of Satan to God, or we shall "all likewise perish." Although the journeyings through this state may be longer or shorter, still we must all pass through them, or we cannot be saved.

These Calvinists do not see or teach these things in accordance with the Scriptures, but rest altogether in their being the true elect children of God; and at best, their religion consists of attending the means of grace, the ordinances of the churches to which they severally belong, a little good outside general morality, and liberality in support of their own special cause; and Christ is to go on through these things in saving them to the end.

Some even go so far as to say that they die in their sinful state, that Christ may have all the glory of His own salvation, which is in Him, and not in them; but they do not tell us where they go to be made meet for the kingdom of Heaven. Romanists

do, and they tell us through the fires of purgatory ; for there is no blood of Christ to purify the soul after death, and make it meet for Heaven.

These Antinomians leave us to guess ; but, dying in their sins they must go somewhere to be purified ; for without purity none can enter therein.

With all these Calvinistic differings from the errors and superstitions of Romanism and Protestantism, and with all their admissions of some parts of the truth of God, which we have already looked at, there is one foul doctrine, the foulest of the foul, which they almost all hold in some shape or another, either in its so-called high or low estate, and which outstrips and outwits all the errors and superstitions of Romanism, Protestantism, Paganism, and Mohammedanism all put together, and which is the biggest lie that was ever forged by the father of lies since the foundation of the world, and which God Almighty must hate with the profoundest hatred, inasmuch as it not only libels the nature and character of God the Father, and of God the Son—not only as the only begotten Son of God from all eternity, but also as the first begotten Son of God as *man*,—and of God the Holy Ghost, Three Persons in one Godhead, but also, the whole of the written Word, from Genesis to Revelation ; we refer to the doctrine of the unconditional election of the few to be saved, and the unconditional predestination of the many to be damned, before the foundation of the world.

This they all hold, more or less, with a tenacious grasp, and preach as being the real truth of God, congratulating themselves and each other as being the fortunate unconditionally elected ones. These people, like an unthinking flock of sheep, follow their leaders wherever they go, and are frequently led by them into the bogs and quagmires of theological discrepancies, to the destruction of their present peace and everlasting welfare.

Good God of Heaven! deliver the people we beseech Thee, from these Calvinistic teachers, by saving their (the preachers') souls, and causing them to "*preach the gospel to every creature*," as it is found recorded in Thy Word, lest they and their followers perish together! At present, many of them are as blind leaders of the blind, and no wonder that they all fall into the ditch together. Or, they are like the foolish man mentioned by our Lord, who, instead of digging deep into the earth to find the rock on which to build his house, built it upon the sand; and the rain of affliction descended, and the floods of death came, and the winds of judgment blew, and beat upon that house, and it fell. So their house will fall. So much, then, for the various shades and degrees of Calvinism, and whether they are called Presbyterian, Trinitarian, almost Unitarian, Congregationalist, Independent, or the Three-fold Baptist, Antinomian, or the Plymouth Brethren, none of them preach a

personal, positive, present, free and full salvation from all sin, to the glorified moral and spiritual image and likeness of God the Father, as found in Jesus Christ, and that by the first act of living faith.

Preaching eloquent sermons is not preaching the gospel; so they spend their talents, energies and money for that which is not bread, and which profiteth not.

What a perversity there is in the formation of some men's creeds! but they will be overthrown in the battle of that great day of God Almighty, which will be between truth and error, in states and churches. Christ must and will reign, not in men's creeds, but in His own truth. This was the original design of His coming as Sovereign Lord, and King in His own church.

Having glanced at the outline of the system of Calvinism, we will turn our attention to the Arminian side of the man-made creeds, which, as a great and mighty truth of the word of God, stands out in bold relief and comfort to the whole world, and shows us, in spite of the pernicious errors of Calvinism, that *all mankind may be saved*, and come to a knowledge of the truth on the proposed condition of salvation. If there were no other passage to be found in Holy Writ than this one, it would be quite sufficient to settle the question—"God so loved [whom? the elect, the unconditionally chosen

ones before the foundation of the world, to the exclusion of all the rest of mankind, as Calvinism teaches us? No—there is no such doctrine taught any where in the Word of God!] “the world,” [*the whole human race*] “that He gave His only begotten Son, that WHOSOEVER believeth on Him [with a living faith, so as to receive Him in his heart] should not perish, but have everlasting life.” Jesus Christ Himself commanded His Apostles, after His resurrection, to “go into all the world, beginning at Jerusalem [the dwelling-place of His murderers] and preach the gospel to *every creature*.” Not to mock with false hopes, but to encourage them to seek after this great salvation, that they *all* might *alike* become the partakers thereof. This simple passage of Scripture contains the grand frontispiece, preface, and epitome of the whole Bible, and establishes the fact in the full blaze of gospel light, that Arminianism is correct, in direct opposition to the tenets of Calvinism. There are other passages almost as striking:—“For this is good and acceptable in the sight of God our Saviour, who will have *all men to be saved*, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus, *who gave Himself a ransom for all*.” “Jesus Christ tasted death *for every man* ;” and “He is the propitiation for our sins, and *not for ours only*, but also *for the sins of the whole world*.”

This is no new doctrine, for it had its existence as we have already seen, in the mind and love of God the Father, the Son, and the Holy Ghost, in the very commencement of the ministrations of the richness of the fulness of the gospel dispensation. Therefore, we will go on and take courage, endeavouring to get the whole world saved in accordance with the Scriptures, in spite of all the errors of Calvinism.

The term "Arminianism," derived its name from one Arminius a Professor of Divinity in the University of Leyden, who flourished between two and three hundred years ago.

Many of his followers, after his death fell into grievous errors in the working out of his theological teachings, which have been palmed upon Arminius as his productions, though not taught by him, but from the ministrations of his followers.

It frequently happens that some men enter the ministry as a mere profession, for a morsel of bread, that they may live by their talents as in other professions, and, being unlearned and ignorant men in reference to the true spirituality of divine things, themselves unsaved, and therefore spiritually blind, bring in damnable heresies, and wrest the Scriptures in their wrong interpretation of them, to their own destruction, thus putting an extinguisher upon the truth itself, which cannot be seen in its native light to guide our feet into the way of peace. So it was with the followers of Arminius after his death.

In our observations on this doctrine in reference to the working out of its whole system, we will take our stand-point from Wesleyanism. Wesley, in all his works has shown himself to be of the Arminian side of the question in the *salvation of all*, in direct opposition to the Calvinistic theory of the *destruction of the many*.

Previous to being the acknowledged Father or Founder of Methodism, he (like his father) was a Church of England clergyman. Educated at College, he took the degree of M.A. He taught baptismal regeneration equally with the Romanists and Protestants. As a missionary to America, he went out under the same Protestant system, thinking and believing himself to be all right in reference to that community, and was there three years, trying to heal the people of their spiritual maladies while he himself was unhealed.

The special providence of God led him, on his return home, to meet with the Moravian brethren, who were on their missionary tour to Protestant England, to publish the salvation of the gospel, that *all men* might be saved.

Religion, at that time, was at a very low ebb in England, and what there was of it was strongly tainted with Calvinism.

During his intercourse with these worthy men, Wesley discovered, that with all his preconceived notions, and missionary efforts abroad, he, like Saul

of Tarsus (previous to his conversion) lacked the salvation of the gospel, although full to the very brim of the demands and requirements of the religion in which he had been brought up.

Thus he was deceived, as many thousands and tens of thousands had been, and will be by their man-made creeds or devices of their forefathers or founders of religious sectarianisms.

That we must have a creed is clear, for we cannot teach religion without one, but it must be the creed of Jesus Christ, which he formed and established in His blessed teachings, as the Head of the Sect of the Nazarenes. Understanding and following this, we shall never be deceived, but led and directed in the right way through time, and landed safely in eternity.

Wesley was destitute of this, and had nothing better to work upon than the creed of the Protestant Church of England, which erred at its formation in teaching a baptismal regeneration, and in all its after productions came to wrong conclusions, like all other false premises.

When in England, he attended a prayer-meeting of the Moravians, then held in Aldersgate-street, London, where he found the salvation of the gospel, and was filled with the Holy Ghost. Being so saved through their instrumentality, he at once joined their society, believing them to be the true children of God, and felt called upon to go forth

and spread this scriptural holiness, through the length and breadth of the land. He has given us in his theological writings three sublime definitions of the doctrine of the new birth, which gave him this scriptural holiness. One is found in his Notes on the New Testament, the others in sermons expressly preached on this same doctrine, wherein he positively states that it is an inward change from all sinfulness, to all holiness of nature, and a restoration to the image and likeness of God.

After a while, a disagreement seems to have arisen between himself and these Moravians, and leaving them, he endeavoured to return to the Church of England. Whether they objected to this new doctrine of scriptural holiness as being contrary to their religious tenets, we cannot tell, but they would have nothing to do with him, nor allow him to preach in their churches any more. He went out, therefore, into the high ways and hedges, to publish this state of grace to all the world, and his word came with power and demonstration of the Spirit, to the awakening of many sinners, and to the edification and salvation of many who rallied round him, and who obtained for him a preaching house in the Old Foundry at Hoxton.

By-and-bye, the beautiful and commodious building, known as the City-road Chapel was erected for him, where he might preach the truth unto the salvation of the people, and build them up on their

most holy faith, according to the original design of our Lord's and His Apostles' teachings in former days. But he soon changed his theological views, by teaching a doctrine that every justified person had the remains of evil existing within him, and which was not generally removed long before death. This compelled him of necessity to bring down the doctrine of sanctification from its true legitimate nature to that of a second progressive cleansing through life or nearly so, and which, when so accomplished, he terms perfection. But, if dying before attaining this perfection, then a startling question arises—*Where do these persons go after death?* Not to Heaven, for nothing impure can enter there! And yet, having been fully justified, who shall condemn them? This seems to admit of a purgatorial state. Our blessed Lord cautioned His disciples to take heed how they heard, and what they heard, and to beware of the leaven of error, for we all know that "a little leaven leaveneth the whole lump;" so a little leaven of error in theology will soon leaven the whole lump in theological teachings, as we have just seen in reference to Wesley's doctrine of "*Sin in Believers.*" It compelled him of necessity to make havock with everything of an experimental and practical character which our Lord and His Apostles had taught on this subject, and also prevented him preaching the gospel of Jesus Christ as a present free and full

salvation from all sin to the glorified moral and spiritual likeness of God the Father, as found in Jesus Christ our second Adam.

This great change in Wesley's teachings brought about a controversy between himself and the Moravians, who wrote against it in the *Methodist Magazine*.

The ire of Wesley was thus roused against the Editor for inserting these papers, which he said were contrary to their ninth article. So the magazine was at once closed to any further discussion with the Moravians upon the subject.

This doctrine of "Sin in Believers," as he called it, passed current in Methodism as a scriptural doctrine, borrowed, not from the Scriptures, but from the Protestant Church of England, which took its teachings from the Greek and Romish Fathers. Wesley also adopted some of the ritualistic forms and ceremonies of the Church of England with its Liturgy, Litany, &c. The "Lord's Supper," which we have shown should be observed as an ordinance of remembrance, he also called a Sacrament, and never allowed one of his own preachers to administer that ordinance, nor even to read the Church prayers; these two services were to be performed by an ordained Church of England clergyman—he considered them too sacred for un-ordained preachers to meddle with. The Methodist Society which he had formed, and called

his own, he ruled over with great authority, as lord and master of it, as much as the Pope does over the Church of Rome, and Kings and Queens of England do over the Protestant Church of England, exalting one and lowering another, just as he pleased. On one occasion, while absent from London on a preaching tour, William Maxwell, having received the salvation of the gospel, began to preach without Wesley's consent, who, on his return was exceedingly angry, and said he had better desist from preaching, and occupy himself as he had previously done. Wesley's mother remonstrated with him, telling him that this young man was as much called to preach the gospel as he himself was.

The result was Maxwell's return to the Society, and this led to the establishment of the class called "Local Preachers"—i.e., men who are engaged in secular employments, but who preach the gospel whenever and wherever they can.

This useful body of men has done much to strengthen and uphold that that was good in Methodism, which otherwise was in danger of dying out under Wesley's own hands. During the whole course of a long life, Wesley was abundant in labours, endeavouring to do good wherever he went, yet still exercising undue authority as lord and master over the people. Towards the close of his life, he chose one hundred of his preachers, whom

he termed the "legal hundred," and invested them by the law of the secular government of England with the same lordly and masterly authority over his Society as he himself had maintained.

On account of this, his brother Charles, (the great poet of Methodism) came at issue with him, for, although he had endorsed through the whole of his hymns (particularly those found under the title of "Seeking for full Redemption") the doctrines taught by his brother John, he could not agree with him in these matters, declaring that the unborn Methodist people would never suffer themselves to be under subjection to them, and as was the case with Paul and Barnabas, "the contention, was so sharp between them that they departed asunder one from the other."

Charles Wesley returned to his own communion, the Church of England, where he remained until his death. He proved himself to be a true prophet, for soon after John's death, it was discovered that the system which he, (John) had so fast bound by the law of the state upon this "legal hundred" could not be carried out by them.

Many thinking men began to agitate for changes. Alexander Kilham, one of his own preachers, but not one of the "legal hundred," suggested alterations in Methodism, for the more effectual carrying on of the work of God.

Here we find the first manifestation of Wesley's

error in supposing that he had an exclusive right to laud it over God's heritage, and then investing the "legal hundred" with the same power. So did not Jesus. He knew full well His religion was not of a temporal but a spiritual character, and He depended entirely upon its resources. So ought Wesley to have done, and not have appealed to the secular government for its perpetuation, for by so doing, he, to a certain extent, prohibited the right of private judgment to its members. When Kilham began to exercise that right, and suggest improvements whereby Methodism might be the more effectually carried out, up started this so-called "*legal hundred*," like "giants refreshed with new wine," (empowered by act of parliament,) and instead of giving him the right hand of fellowship for his kind suggestions, cast him out of their synagogue, as the first disturber of the inheritance which Wesley had secured to them by law, and which he insisted should be carried out to the very letter.

Kilham was thus expelled, and many agreeing with his views, formed themselves into another society called the New Connexion, where they might rest from these petty tyrants. And so things have gone on under this ruling power ; changes being found necessary for the carrying out of the work of God, various suggestions have been made, most of which have met with results similar to those of Kilham and his followers, until the whole world

seems to be deluged with outshoots or branchings of the Wesleyan Society. Down to the present day this detestable power of the so-called "legal hundred" has been exercised over God Almighty's heritage in the putting away of thousands of God's children out of the fold of their own churches (built at their own cost) wherein they were brought up, and where they fondly hoped they might worship God and be at peace with all men.

Take as an illustration the case of the last great convulsion, known as "the great agitation of '49," when according to their own computation, they lost by expulsions and separations from the original stock of Wesleyans, no less than *100,000 members*, the very cream of their society, and scattered them to the four winds of heaven, to find shelter where they could. Some of the superintendents devastated whole churches before they could be appeased, rather than give up one iota of their secular power as lords and masters over God Almighty's inheritance. This has caused Methodism to be in ill odour with all fair thinking men.

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This work,—the result of much patient labour,—was thus abruptly brought to a termination, when death's icy grasp froze the writer's hand, and the well-worn pen ceased its work for ever.

Had he lived till the last annual gathering of Methodist ministers, (the Wesleyan Conference,)

he would have greatly rejoiced at the resolutions then put forth, for admitting the Laity into their Conference, and the benefits likely to accrue to the Society, by limiting, to some extent, the objectionable power (as he considered it) of the "legal hundred."

The Revisers, who had the pleasure and privilege of knowing the Author personally, feel assured that any acerbities of expression found in this book, were not written in a spirit of bitterness or vindictiveness.

That he felt very strongly on some points, none can dispute who read this work, but, that he was a peace-loving man, not only *willing* to benefit his fellow-men, but *unwearyingly striving* for this, humbly doing all to the glory and honour of God, those who knew him most can best testify.

His profession, (that of Miniature Portrait Painter) afforded him many opportunities of speaking a word for Jesus, of which he gladly availed himself. He lived a godly, blameless life, striving to adorn the doctrine of Christ his Saviour in all things, and is now

"With Him, whose last, best creed is love." *

As a second Enoch, he "walked with God," and is not, for God has taken him.

* Dean Stanley.

